

THE CHRISTIAN SUN

IN ESSENTIALS, UNITY. IN ALL THINGS, CHARITY. IN NON-ESSENTIALS, LIBERTY.

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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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The Christian Sun.

The Organ of the General Convention of the Christian Church.

CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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Elon College Notes.

Well, we've had a fire. It broke out in the southwest corner of the girls' dormitory and was caused by a chunk of fire, which with premeditated forethought and deep-rooted malice voluntarily rolled out of the fire place on the floor, and burning a hole through the nether ceiling, proceeded to feast in the greatest hilarity on the lightwood sleepers. It happened about 9:15 a. m. The first intimation we received of it was from one of the young ladies, who with a "Lord-a-mercy" and a panting heart, burst rather unceremoniously into Prof. H's recitation room. Of course the news flew from

room to room, and in a short time the boys had a huge hole cut through the floor along the entire length of the room, and all the pumps and wells in the place dry. You may think the latter an exaggeration, but it isn't. We have been inconvenienced by a lack of clear water for a month, and if we had a fire engine here, there would not be water enough to put out a fire of any extent. After an half hour's brisk work, during which time, we swallowed a gallon of smoke apiece, the fire was put out, and no greater damage done than the demolition of the floor in one room. We were very thankful that it was no worse, and ten minutes later our work was going on, as though nothing had happened.

Examinations have begun. Some are rising, and others are falling. What per cent will win the goal cannot now be ascertained, but some will make good marks. The student who has been faithful to himself and to his work during the past four months will be weighed in the balance and found not wanting, but woe to him that has made frolic his ruling purpose.

The most of us have got it into our heads that we are going to enjoy Christmas. The shop windows are highly decorated with dolls and limberjacks, and baby dumb-bells, and tin-beetles that run about like live ones, when wound up, and the scent of gun-powder is already floating in the air. Our folks are arranging for an entertainment on that occasion and we trust that it will pass off quite enjoyably. If there is one time more than others during the year in which all people should rejoice and feel like laying aside care and having a good time, it is at Christmas. 'Tis that event which commemorates our emancipation from the bonds of iniquity, and our release from the fall of bitterness. May God help us to keep Christmas with that spirit of joy and thankfulness which becometh true Christians.

II.

Dec. 16, 1892.

Pictures of Our Missionaries.

I have in a group the pictures of our new missionaries recently gone to Japan. The likenesses are excellent, and the pictures are of cabinet size, and finished in aristotype style the finest style of the art. In the group Mr. Woodworth sits at the right, Mrs. Woodworth at the left, little Lina Woodworth in the center, with Miss Penrod also in the center standing behind and above little Lina. In every sense the picture is as nearly perfect as it well can be.

As a souvenir in the family of those who are interested in our missionaries and their work in Japan, I am sure this picture will be highly prized.

I can furnish them for 30 cents single, or \$3 00 per doz., post paid.

J. G. BISHOP, Miss. Sec'y.
Dayton, Ohio.

Japan is showing some remarkable signs of industrial prosperity, especially in the department of cotton spinning. During the first six months of the current year, 41,000,000 pounds of yarn were produced, as against 44,000,000 during the whole of last year, and 42,000,000 during the whole year before. There are thirty-five spinning mills in operation. The number of hands employed was about 21,500, of whom 16,000 were women. This immense increase of production, doubling the production of the year before, seems to have fallen short of the demand, for at the end of the half-year the stock in hand was very small and the mills were engaged upon work ordered from three to six months in advance. It is now expected that the total production of the year will exceed 100,000,000 pounds. The profit of the business is indicated by the statement that of the ten largest mills only two pay dividends under 10 per cent, while the others pay rates rising from 10 to 25 per cent. This sudden expansion of the manufacturing business is due, probably, to a succession of good rice crops which have brought high prices, to a marked improvement in the silk culture, and to a rise in

prices of Japanese silk in foreign markets. It looks now as if Japan would become, by and by, one of the competitors of the world in manufacturing. The artistic sense of the people and their extraordinary delicacy of taste and manipulation ought to give them a leadership in some departments.—*The Interior.*

That if the Atlantic cable was to break they would not have to go out and search along the line until they found the fracture. They could sit comfortably in either of their terminal offices and locate the break in ten minutes. If the cable were severed so that the copper core were exposed a connection would instantly be formed with the earth at the bottom of the sea, and the operator at either terminus would have only to measure the resistance of his circuit to know precisely how much cable lay between him and the ground connection. If the break were of such a character that the core remained insulated, the operator would find his circuit broken. Now, to make the matter plain, let us suppose the cable to be a tube capable of holding a pint of water to the foot. If he poured 500 pints of water into it and it were filled he would know that the obstruction was 500 feet from the end of his tube. Well, the cable is a conductor capable of holding, let us say, a pint of electricity to the mile. What is the difference whether we call it pints of electricity or volts or ohms of resistance. It is the same principle of measurement.—*Baptist.*

The Plymouth Church Brooklyn, led by Dr. Lyman Abbott, has resolved not to send its annual collection for Foreign Missions to the American Board. The reason assigned is that the Board had refused to send out missionaries who were favorable to "second probation," or hesitated to say that the heathen who were without Christ were lost. The collection is to be taken net month. At the meeting at which this action was taken, several speeches were made, a very hot one, by Professor Rossiter W. Raymond, in which the report says he used the words "damnable," "damnation," &c., in great profusion.—*Exchange.*

How to Save the Inebriate.

BY REV. JAMES MAPLE, D. D.

Job 13 : 1-10.

Men are lost in sin, and are the slaves of appetite. This is the most fearful of all slavery, especially the bondage to an appetite for rum. Man will sacrifice everything to this thirst, money, health, position, wife, children, life and his hope of heaven.

The great object of Christianity, and reform movements is to save men, to deliver them from this slavery. For this Christ came, taught suffered and died.

The question with us is, How can we reach them? What do we need to prepare us for this work? These questions are answered in our text.

1 Christ washed the disciples one at a time. This is just what we must do to save the intemperate. There is too much preaching to the masses, and not enough individual work. We are too much like the priest on his way to Jericho who found a poor wounded man who had fallen among thieves, and was badly wounded; but he had no time to attend to him for he was going down to the great city of Jericho to preach to the masses. But how was that man saved? By individual effort.

In the city of Newport a minister saw men going out every morning to fish and were absent all day. They went all days in the week. The minister got up before day each morning, went down to the water and preached to the men individually as they came down. The fact that he left his bed at an hour when all the city was asleep, and came a long distance to talk to them made them feel that he really loved them, and their families soon began to attend his church. Soon some of them were led to Christ, and one converted man speaking of the minister's work exclaimed: "Thank God, there was one man who stood between me and damnation!" This is what we need.

A Christian man went to the overseer of a Brewery in Poughkeepsie N. Y., and by his personal efforts led him to Christ, as soon as he was converted he went to his employer, and informed him that he was going to leave his place. The man was astonished, and enquired the reason. The converted man answered, "I have become a Christian, and I want to go to heaven; but I cannot see my way there through the two heads of a barrel." He gave up his place, bought a horse and light wagon, filled it with Bibles and religious books, and started out as a missionary visiting from house to house. He has traveled thousands of miles through the west, and led hundreds to Christ by personal effort.

A talented young lawyer ran rapidly the downward road of the drunkard to ruin. A Christian man by personal effort led him to Christ, and he is now a prominent lawyer with an extensive business.

The practical question is who will go? Christians will give their money to pay some one for going, but won't go themselves. Dr. W. M. Taylor of N. Y. bought four oranges, gave them to his wife to give to the children. She did so at the table, but there were five children—one small one. To try them she asked who would give their orange to the baby. Three of them exclaimed simultaneously "O Willie will he always gives." The trouble with us is we want Willie to go Christ "pleased not himself," and we must have his spirit.

It is your brother that is perishing. Don't be afraid to speak to him. Too many of us are like the Frenchman who stood on the shore and saw a man drown without any effort to save him being asked why he did not rescue the man, answered in astonishment, "Why, I had never been introduced to the man."

Many of the slaves of men have lost all hope, and don't know that they can be saved. A man had a captive eagle fastened to a post by a light chain, it could walk in a circle around the stake, and it had walked in this circle so long that it had worn a deep path. One day a man unbuckled the chain from its neck, and set it at liberty; but it did not know it, and kept on the old path until he took and led it out into new grounds. Then a new spirit sprung up in it. It found that it was at liberty, shook its wings, and soared away. This is what men need, and my brother, this is your work and mine.

Professor Tholuck, of the University of Halle, was earnestly devoted to the moral and well being of his students. One of them, a young man of fine talents, was addicted to drinking. He sought in every way to save him. He followed him into his drinking resorts to take him home, when he was imprisoned he would go to him, and talk and pray with him. There he promised to abandon his associates, and reform, but only five days after this Tholuck received a card from him: "Tholuck sighs, Tholuck prays; but we will have our drunk out." Still he followed him in loving effort and that young man is now an eminent minister of the cross.

2 Christ's own hands and feet were clean. He was tempted, yet without sin. We must have clean hands if we would wash our brother's feet. It will not do for us to drink light drink, and preach to our brother about drinking whiskey and brandy. The Rev. Thomas Scott says,

"One of my parishoners said to me, 'I have something which I wish to say to you; but I am afraid you may be offended.' She then said, 'You know A. S., he has lately appeared attentive to religion, and has spoken to me concerning the sacrament, but last night he with C. D. and others, met to keep Christmas; and they played at cards, drank too much, and in the end quarreled, and raised a sort of a riot, and when I remonstrated with him on his conduct, as inconsistent with his professed regard for religion, his answer was. 'There is no harm in cards. Mr. Scott plays at cards.' This smote me to the heart. I saw that if I played cards, however soberly and quietly, the people would be encouraged by my example to go farther; and if St. Paul would eat no flesh while the world stood, rather than cause his weak brother to offend. It would be inexcusable in me to throw such a stumbling-block in the way of my parishoners, in a matter certainly neither useful nor expedient. 'He quit at once, and forever.

We should all remember Esop's fable, 'A wolf looking into a hut and seeing some shepherds comfortably regaling themselves on a joint of mutton said, 'A pretty row would these men have made if they had caught me at such a supper.'

I remember an instance illustrating this point, a man of high position with a beautiful wife and lovely daughter had become decidedly intemperate in his habits, and his friends were alarmed. A number of them held a counsel on what to do to save him. Finally, one of them said to him, "why don't you send your daughter away to a certain celebrated school," which he named. "Oh! I cannot," said he, "it is out of the question, I am not able to bear the expense. Poor girl! I wish I could." "Well," said the friend, "if you will sign the temperance pledge, I will be at the expense of her attending school one year." "What does this mean?" said the man. "Do you think me in danger of becoming a drunkard?" "No matter about that, but I will do as I said," replied the friend. "And I," said another, "will pay the rent of your farm for a year, if you will sign the pledge." "Well, these offers are certainly liberal; but what do they mean? Do you think me in danger of becoming a drunkard? What can it mean? but gentlemen, in view of your liberality, I will make an offer, I will sign if you will." This was a proposition they had not considered, and were not very well prepared to meet; for they were in the habit of social drinking themselves, but for his sake they did sign, and he with them.

A temperance man in Pennsylvania says: "I went to see a distiller, and offered him the pledge to sign. 'No, sir,' said he, 'I manufacture the article, and do you suppose that I would sign? I'll tell you what I'll do,' said he, 'I have a son, and I should be right glad if you could get him to sign; and you may tell him if he will there are five hundred dollars in the hands of Mr. Taylor, and the home farm, and he shall have them both if he signs it.' Like many a father he was willing to give anything but the influence of example. So off I went in search of the son, I told him what his father said, 'well, now,' said he, 'how can you expect me to trot, when daddy and mamma both race?' I turned right around and went after the old man. 'Now,' said I, 'what do you say to that?' 'Well sir, I pledge you my word that I never saw it in that light before; and I will never drink nor manufacture another drop as long as I live.' He put his name down on the spot, and I took the pledge to the young man with his father's name on it, and he signed it."

If we would reach others and win them away from evil the first thing for us to do is to wash our own hands from all uncleanness, and turn our feet from the paths of sin. Then we can put some vim into our work.

3. In washing our brother's feet we must not have the water too hot.

Christ did not use scalding water which we are apt to do.

Sin produces a feeling of self-degradation, and out of this grows a bitterness toward all who are pure and occupy a higher position in society. They are apt to lay the blame on society, and curse others for their fall. The poor lazy man feels that somehow the prosperous rich man is to blame for his poverty; and the fallen man that society is the cause of his ruin. This fills the heart with bitterness, and I have known men to curse God as the author of their misery. This being so it is necessary in seeking to win men from their evil ways to make them see and feel that we really love them, and desire to do them good. This we cannot do by telling them how mean and wicked they are and threaten them with all manner of evil as the consequence of their sinfulness. To do this will only make them stubborn and bitter. The celebrated Isaac T. Hopper encountered a profane colored man named Cain, in Philadelphia, and took him before a magistrate and had him fined for blasphemy. Twenty years after he met Cain whose appearance was much changed for the worse. This touched the good man's heart. He spoke kindly to him and shook hands with him, and enquired: "Dost thou remember me, how I had thee

finer for swearing?" "Yes, indeed I do; I remember what I paid as well as yesterday." "Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me." Hopper invited Cain to reckon up the interest on the fine, and paid him principle and interest. "I meant it for thy good, Cain; and I am sorry it did thee harm." Cain's countenance changed, the tears rolled down his cheeks. He took the money with many thanks, became a quiet man, and was not heard to swear again.

Sympathy will melt the heart and lead the erring out of their sinful life when nothing else can touch their hearts, and the history of our race is full of illustrations of this truth. A Christian lady in New York saw a police officer taking a poor, ragged, dirty, drunken woman to jail. Her heart went out in sympathy for her, and when she came out of prison she hunted her up, threw her arms around her and kissed her. The astonished woman exclaimed, "My God, what did you do that for?" and she replied, "I don't know, but I think Jesus sent me to do it." The poor fallen woman said, "Oh don't kiss me any more, you'll break my heart, why, no body has kissed me since my mother died." But that kiss brought that woman to the feet of the Savior, and for three years she lived a humble Christian life, and died in Christ, won to God by a kiss.

A Christian woman, young, tall, and of very prepossessing appearance, but at heart a devout and earnest worker in the cause of Christ, had long been seeking to reclaim an elder man from the paths of intemperance. Her efforts had proved unsuccessful, and one day, while passing up one of the principal thoroughfares of an eastern city, to her horror, she saw him lying drunk in the gutter. As she drew near he recognized her, and feebly strove to rise to his feet. Sensitive, and almost morbidly afraid to do anything that would attract attention,—her form and features making her quite conspicuous on the street,—she might easily have turned away, but a present duty seemed to stare her in the face. Quickly stooping, she came to the relief of the wretched man, helped him up, regardless of the filth that clung to him and the gaze of the wondering spectators, who perhaps thought he must be her father or some near relative, and then giving him her arm she walked along the street with him safely to his own lodgings. Speaking of it afterwards, she said: "I don't know how I did it, I only thought 'How could I ever preach to him again, if I turned away from him then?'"

A full realization of all the interests involved in the work will a-

waken the sympathies of the coldest heart, and inspire the dullest soul with burning zeal. We are uninterested because we do not see and realize the importance of this work. inebriate is worth saving.

1. To himself.

What is he in himself? What is he capable of becoming? William Wirt was once a drunkard, but was redeemed by an act of kindness. Think of what he became. Think of what man is capable of becoming in time and eternity. John B. Gough was the miserable slave of an appetite for rum, but was saved through the kind efforts of a Christian man. Think of what he now is, of the happiness he enjoys in his redemption and earnest work to save others, and then ask him if he was not worth saving to himself.

2. To his family.

Think of what is implied in a man's being lost to his family. Death is nothing compared to it. He drags his family down with him. He is not always the greatest sufferer, often his family suffers more than he does, and he is worth saving to them. It will bring peace, happiness, and prosperity to their home. How many homes have been made happy through the reformation of intemperate husbands and fathers.

3. To society.

There are two standpoints from which to look at this question:

1st The cost of the inebriate to society.

The paupers made by drinking cost society enormous sums. Seventy-eights of the paupers in our county are made such by intemperance, and eight-tenths of our criminals are led into crime by drinking.

2d. Men are worth something to society.

The productive labor of the mechanic and farmer is lost. The scholar and the statesman with all their ability for usefulness are lost to the good of society, and how many such have been lost.

One word to the moderate drinker, you may drink an occasional glass, and not suffer, any apparent evil from it; but your influence may send your brother to ruin. The following incident occurred in Vermont a few years ago. "I wish I was dead," said a little boy to his mother. "Why?" she asked. "Why the boys all pester me about my father, and I don't want to go again in the night to the store for him." "This mother tried to soothe his wounded spirit, but had no thought that he was in earnest about it. Soon after she was from home on a visit for a few hours, when she returned she found her boy missing. Searching for him she found him in the barn hanging by his neck

dead. You can imagine what her feelings were. At the funeral the father promised to drink no more. "I have forever done." For several years he kept his promise, but one day he was in the store, Deacon P. was in there also. He was a good man, but he occasionally drank a glass of brandy. That day he called and drank a glass. The reformed man saw him, and it excited the slumbering appetite for strong drink. He was uneasy: he walked about; he sat down; again he went to the door as if going away. He stood a moment in silent thought. At last he went to the counter and asked for brandy: "I may drink a little as well as the Deacon," he said. He did drink; and became a confirmed drunkard again.

Moderate drinking is dangerous. It leads to drunkenness.

There are two systems of education maintained by our government, the public school for the development of intelligence, and the grog shop for the production of laziness, sensualism, animalism and diabolism. The first costs annually \$65,000,000, and the other \$700,000,000 what right has the government to protect and foster the last to neutralize the first.

Elon College at a Distance.

"Our motto is work, work, work?" "The students seem to be more than ever in sympathy with the management of the institution, and are making the question of discipline an easy one." "We are very much pleased with the earnest and efficient faculty." "We have never had a more noble, loyal and energetic body of students."

These are just a few of the many welcome echoes from Elon College, that, though they greet the writer at a distance of several hundred miles, are none the less gladly listened to. To know that in the face of all the obstacles that have confronted us, Elon sends out to her friends to-day news of the brightest success in the history of the college, should be a source of unbounded gratification to the president, to the faculty, to the student, and to all the host of friends who have so nobly stood by the institution from its very infancy, and who seem determined to stand by it as long as the hope of the church is so centered in it as it is now. It is not a vain boast to say that we are proud of Elon, for few colleges have met with similar success, in every sense of the word. There are old and established institutions all over our country, with their large number of students, and their endowments reaching up to the thousands, whose prospects are not

brighter than ours. Elon College has what few of them have so noticeably—she has been built, not simply by the large donations of a few devoted members, but by the small contributions of hundreds of those who in giving their money have thrown in their hearts also; and the presence of these earnest, devoted hearts, united by the feelings of a common interest, quickened by the hopes of a bright and useful future, are a precious and hallowed treasure to the institution that holds them in trust. Surely with such friends as have proven their interest in the college by giving their money and their prayers, Elon under God's guidance, cannot fail to be a success.

Now the question comes to us, "will our bright hopes be crystalized into still brighter realities?" The answer to this question depends upon two things: the payment of others whenever they are necessary. We cannot expect to college to be entirely self-supporting yet, and meet all the requirements made upon it. It takes money to bring ourselves to the front, and to maintain ourselves there, along with the other colleges of the State. Our people should practically second the earnest efforts of Dr. Herndon, that faithful and untiring worker who goes day and night, through all kinds of weather, in the service of the college he so much loves. The sooner the college is out of debt, the greater will be the influence that it will exert in the world; and the sooner will it be out of debt. Then let us all do our duty towards Elon financially, feeling sure that our reward will come to us in a more permanent nature.

The fall term of the institution is drawing to a close. How many parents are preparing to send in their sons and daughters, after the holidays? Let us hope that there are many, for after all this is now the great thing needful. Let the young men and young women of our church be educated, and we need have little fear as to our future success. And when I say let them be educated, I mean it in the broadest sense of the word. Let mind and heart be trained together, and in this happy union lies the great bulwark against all outside evil influences. That this character of development is Elon's end and aim needs no other proof than her past history and her present condition. One hundred and thirty students, and only two or three outside of the church! Is not this a record of which any college might feel proud? All honor to the President, the faculty, and that noble body of young men and young women who, under God's blessings, have established such an unparalleled Christian record as Elon College holds to-day.

There is, perhaps, not another such record in the United States; I doubt if there is another in the whole world. Then let us rejoice over our newborn institution for what she is; but in so doing, let us remember that we are responsible for what she is to be.

E. L. MOFFITT.

To The Uttermost.

In M. H. Smith's book, "*The Marvels of Prayer*," a record of incidents related in the Fulton Street prayer-meeting, is the following story from a city missionary.

"I came home one night late, very tired, and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned impatiently over in my bed, and said, 'I am very tired; tell her to come in the morning, and I will see her.'

"My friend soon returned, and said, 'I think you had better get up. The girl is a poor, little, suffering thing. She is thinly clad, is without bonnet or shoes. She seated herself on the doorstep, and says she must see you, and will wait till you get up.'

"I dressed myself, and opening the outside door, I saw one of the most forlorn-looking little girls I ever beheld.

Want, sorrow, suffering, neglect seemed to struggle for the mastery. She looked up to my face and said.

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to my house, and try to save my poor father."

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. Oh! what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair, table or bed to be seen. A bitter cold night, and not a spark of fire on the hob; and the room not only cold, but dark. In a corner, on a little dirty straw, lay a woman. Her head was bound up, and she was moaning as if in agony. As we darkened the doorway, a feeble voice said.

"O my child, my child! why have

you brought a stranger into this horrible place?"

"Her story was a sad one, but soon told. Her husband, out of work, maddened with drink, and made desperate, had stabbed her because she did not provide him with supper that was not in the house. He was then up stairs, and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on, the fiend made his appearance. A fiend he looked. He brandished the knife still wet with the blood of his wife.

The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal-pit. He knew the disease and the remedy; knew how to handle a man on the borders of delirium tremens.

Subdued by his tender tones, the madman calmed down and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said,

"Don't talk to father; it won't do any good. If talking would have saved him, he would have been saved long ago. Mother has talked to him so much, and so good. You must ask Jesus, who saves to the uttermost, to save my poor father."

Rebuked by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never prayed before; entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down to sleep that night on his pallet of straw, a pardoned soul.

Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. On Sunday the reformed man took the hand of his little girl, and entered the infant class, to learn something about the Saviour "who saves to the uttermost." He entered upon a new life; his reform was thorough. He found good employment, for, when sober, he was an excellent workman; and, next to his Saviour, he blesses God for the faith of his little girl who believed in a Saviour who was able to save to the uttermost all that come unto God by him.

—*Christian*.

Binding up the Broken Heart.

What multitudes there are in this world who are broken hearted. A sudden trouble has crushed the spring of life within them, or long protracted sorrows have burned and bowed them down, until faith has failed, and the heart has ceased to hope, and sunk down in despon-

dency. And how little has earth to heal the heart that is broken; how little this world can do to give comfort to those that are in distress. But there is One who is anointed "to comfort all that mourn." He bindeth up the broken heart: He knows just how to assuage the bitter grief, whether it be that of Rachel weeping for her children; whether it be that of the man who is disappointed in all the enterprises of life; whether it be that of the woman who has made the great mistake, whose heart is stricken with hopeless grief and filled with unutterable hunger for consolation that the earth cannot afford; no matter what the sorrows and afflictions may be, there is One who knows how to bind up the broken heart. To Him we may bring all our sorrows, all our sadness, all our tears. In His presence we may pour out the bitterness of our souls, we may tell Him the burdens that press us, the cankers that are eating out our lives.

Oh, broken hearted one, draw near to God. Let your soul take hold of Him, the strong, the mighty, the eternal One! Let your heart feel that He is your helper, your comforter, your Saviour; that He will never leave you nor forsake you; that He is touched with the feeling of your infirmities; that He sympathizes with you in all your sorrows and in all your afflictions, and that, no matter how bitter life may seem, He has tasted it, and shared your bitterest cup.

The Divine hand has formed the human heart. Its Maker knows its secret springs of anguish and of joy. He can touch its deepest sympathies, fill it with tenderest emotions, and wake its joys, like harp notes from long silent strings. He can pour into the soul a wealth of love which shall make earthly love seem mean and vain, which shall satisfy the longing soul, and fill the hungry soul with good things. And He is waiting to do all this for every broken-hearted one who will come to Him for healing and for help. A broken and a contrite heart He will not despise; for "the Lord is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit."—*The Christian*.

The Waning Year.

The year is waning. But few brief weeks remain of the twelve-month which, so short a time ago, we hailed as the "new year." The reflection naturally comes, "What have we accomplished in the months and weeks past? How nearly have we realized our purpose formerly, devoutly and prayerfully no doubt, at the beginning of this new stage of

life?" In nearly every case the answer must be mingled with remorse and regret, for such is the weakness and insufficiency of human nature that few of us ever realize fully, or even approximately, the ideals we set before us. And yet if the *direction* of our lives has been toward good rather than evil, if we have made *some* progress, however small, in righteousness and spirituality, let us rejoice. If we have rendered some service to the cause of Christ, though it be but the giving of a cup of cold water to a thirsty soul, we have helped on by so much the kingdom of our Lord. Let the thought that we have *endeavored*, check the feeling of despondency which comes over us when we measure our accomplishment by standards we fain would have reached.

And let us not forget that there is still opportunity to round out a year of imperfect service by new consecration, by more devoted labor. Shall we try to "redeem the time" which yet remains to us? Some soul may yet be reached; some neglected task may yet be completed. Even if the page before us is blotted with sins and faults, there is a time to make it fair and clean, by seeking God's forgiving mercy and walking henceforth in purity and singleness of heart. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him for the help of his countenance."—*Zion's Herald*.

The Use of an Enemy.

Always keep an enemy in hand—a brisk, hearty, active enemy.

Remark the use of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything, and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold—it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; when you become aware that you have a fault you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let

you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and proving is very hard work. There is scarcely a truthful man in the world that could afford to undertake to prove one-tenth of all his truthful assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friends manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy. But let us pray to be delivered from secret foes.—*Rev. Dr. Deems.*

The Age of Hurry.

An old gentleman, evidently a philosopher, had been spending a week in Chicago. He had been jostled on the sidewalks, crowded against walls, prodded in the side, and shoved hither and thither in the midst of a turmoil such as he was quite unused to. His visit was at an end. He was going to a quieter place. He had just bought his ticket when a station official said, briskly but not unkindly:

"Hurry up, sir, or you'll miss your train."

No doubt the old gentleman seemed a little "slow."

"Hustle, there; hustle," shouted a gate tender.

"I don't have to, do I?" said the old man.

"You do if you want to catch that train."

"But I don't have to catch it unless I want to, do I?"

"I suppose not; but Chicago's a fast place, sir, and you can't keep up with the procession if you don't hustle."

"People don't get honest here any faster than they do elsewhere, do they?" asked the old gentleman seriously.

"No, I can't say they do."

"Nor they don't become respectable citizens any faster, do they?"

"I suppose not," said the official, whose face was beginning to look puzzled.

"Nor develop the Christian graces any faster, do they?"

"No, I guess not."

"Nor reach the highest type of manhood and womanhood any faster, do they?"

This was getting almost beyond the official; but he shook his head negatively.

"Nor learn any faster their duty to their fellow-men?"

Again the official shook his head.

"Nor go to heaven any faster?"

"Not much!" said the railroad man, with emphasis.

The stranger took out his watch.

"Well, I have two minutes in which to walk a hundred feet. I guess I can make it without blowing out a cylinder head, can't I?"

He spoke in a gentle tone, almost as if he were speaking to himself, and the railway official picked up his satchel and carried it for him out through the gate and across the platform.—*Youth's Companion.*

Talkers and Workers.

No one member of the body is independent of the others. The hand cannot say to the foot I have no need of thee. Christians are one body, and are "members one of another." God has given to one a tongue of the learned, that he may be able to speak a word in season to the weary heart. Another may be denied this boon, and still may have ability to preside, to guide, to rule well, and so be "counted worthy of double honor." One may have soundness of judgment without fluency of speech. He may have ability to transact business, though he could not long hold the attention of an assembly. He may have far-sighted intelligence and shrewd discernment of character, and yet in words he may be halting and broken.

There are diversities of gifts from the same spirit. The great trouble is that the men who *talk* are necessarily brought to the front, while men who *act* are sometimes kept in the rear. The worker should learn to talk, for "with the mouth confes-

sion is made unto salvation." And the talker should learn to work, for "faith without works is dead."

Under the power of divine grace and the assistance of the Holy Ghost, the man of fluent tongue may become a man of "sound speech, which cannot be condemned;" while the man of judgment and wisdom and understanding may also be enabled to speak according to the oracles of God, and become "apt to teach," and additionally useful.

Men whose blameless lives have been testimonies of fidelity to God for years, should not withhold the honest utterances of their hearts, the sacrifice of praise continually, even the fruit of their lips, giving thanks to his name. (Heb. xiii. 15); and their words, though few will be counted precious by those that fear and love the Lord. And the man whose words are many should see that his acts keep pace with his speech, and that saying and doing be joined hand in hand.

The Lord calls his people to work; he calls them also to speak, and speaking is working; for the gospel of Christ is to be declared in all the world through the instrumentality of those who confess Jesus Christ before men, and thus bear witness to his Messiahship, and lead sinners to believe in his name. If the testimony of Christians were hushed, the knowledge of the Lord would perish from among men. "Ye that make mention of the Lord, keep not silence."

"Tell it out among the nations, that the Lord is King."

—*Christian.*

FROM PASTORS AND FIELD.

Expecting Xmas.

BRO. CLEMENTS:—Some people up this way say that Xmas is coming, and doubtless many are beginning to believe it; or, at least it looks so to me. Only last night, when I had accepted an invitation to eat birds for supper away from home, money (gotten up without my knowledge or consent) was handed me with which to purchase a suit of clothes as an Xmas present. Now, if that does not look like they believe that Xmas is coming, please tell me what does. Now, the only thing for me to do is to return thanks and say Lord send us more Christian people like those in Burlington.

Dec. 13, 1892.

C. C. PEEL.

Shady Grove, N. C.

BRO. CLEMENTS:—The 1st Sunday in this month I filled my regular appointment for this Conference year at Shady Grove, Montgomery county, N. C. (had sent announcement from our Conference meeting that the meeting would be continued). A

large congregation was present, on Sunday. Monday morning Rev. Rufus King of the Society of Friends came and stayed with us until the close of the meeting Friday evening. There seemed to be good interest in the meeting generally, the church was much revived. Several professed faith in Christ. Nine additions to the church. Bro. H. T. Moffitt was with us all the meeting. Bro. J. S. Lawrence a part of time. All these brethren did efficient work.

The effect of this meeting will be told only in eternity, to God be all the praise. Our new church house is now being built at this place we need some help to complete it, who will send us as a Christmas gift a contribution for this purpose. Amount may be sent to me at Moffitts Mills, N. C.

Yours,

W. W. HAYWORTH.

Dec. 12th 1892.

Work for Jesus.

Brethren, the old year will soon be gone, and a new one will soon be here. Have we worked for Jesus as we ought? Have we done what we could? The sad answer must come, no.

If the Lord permits us to live another year, let us so work for Jesus, that we may say at the end, we have done what we could.

I hope that all the ministers will pray for 100 conversions in the field around Catawba Springs. If we all pray earnestly to God He will help us and answer us. We will have a prayer meeting at Catawba springs the 25th of Dec. Let every member of the church be there, and all others who can. Let every church that can have preaching that day.

J. A. FRANKS.

Berkley, Va.

BRO. CLEMENTS:—Yesterday was a beautiful day, and our pastor gave us two very good sermons. The services were well attended as was also the Sunday school.

Last Sunday night the pastor gave us a good sermon on "Oysters and Ice Cream vs. Cheerful Giving," and as some one told him he had shown them the wrong in having such things but did not give them a better plan, last night he gave us a grand sermon on how to raise money without them.

The Berkley Christian Social held its regular meeting last Tuesday night. An address is always delivered, and other interesting things are always enjoyed at these meetings.

VIOLA C. DEMAREST.

Dec. 12, 1892.

The Christian Sun.

THURSDAY, DECEMBER 22, 1892.

REV. W. C. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER

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THE CHRISTIAN SUN,
RALEIGH, N. C.

EDITORIAL NOTES.

Rev. W. T. Herndon, on his way home from Eastern Va. gave us a pleasant call. Always glad to see you brother.

Dear brethren, we need very much the money for the new subscribers for which you became responsible. Please send it in by Christmas.

Notes from Harvard are read with much interest. The people down here are about to conclude that Prof. Atkinson is somebody, and has gotten somewhere.

If any pastor or church did not take a collection for the Norfolk church before Christmas, let it be done at the first service after. Do not neglect it entirely.

Be careful to renew your subscription at once. You cannot make a better Christmas present than to send us \$2, and let us send the SUN to your friend one year.

Rev. W. T. Herndon is the first to send in the full amount of money for the five subscribers pledged. Some others, however, are doing well. Among them Revs. P. T. Klapp, W. W. Hayworth and S. B. Klapp.

We acknowledge, with gratitude, the reception of an invitation to the marriage of Mr. D. J. Mood of Raleigh, N. C. and Miss Maggie Dick of Smithfield, Va., on 22 inst. The SUN wishes them God's richest blessings.

Rev. J. L. Foster, Raleigh, N. C., has gotten out a Ministerial Record that surpasses anything we have seen. In it any pastor of any denomination can keep a minute record of all his work from day to day and from week to week.

We are sorry indeed to announce the death of Willis Wilson, a member of Martha's Chapel church. We understand he died the fourth Sunday in Nov. He was a good man,

and will be greatly missed by his church and community.

Miss Mary Dillard of Ebenezer church is recognized as one of the best church workers in her community. The church of which she is a member returns thanks to her for the efficient work she has done in raising the assessments of conference, and other work done.

It is said that we sometimes hear a complaint in our Baptist anniversaries that some brethren speak too often, but a member of the late Baltimore Episcopal convention can claim to be the champion speech-maker. This delegate is said to have made 150 speeches and the last was the best on limiting the time of speeches. —Baptist.

Possibly he wanted the time of others limited, so he could get in a few more rounds.

The New Peterson for January is one of the handsomest and most attractive of the month's magazines. The cover is extremely artistic, the paper and typography are excellent, the illustrations admirable, and the literary contents are worthy the names of the contributors.

Florence Earle Coates, Madeline S. Bridges, Herbert Bashford, and other noted poets contribute some of their best work. Published at the low price of \$2.00 per year by The Peterson Magazine Co., Philadelphia.

Jottings.

Preach the Bible.

Educate your children.

Selfishness is no friend to missions.

We want a thousand new subscribers.

The reason some people do not believe in Sunday schools is, because they are too lazy to attend them.

Some grumblers seem to have a perpetual force pump which causes the murmurings to flow continually.

Is It So?

Thos. Hume in The Baptist of Dec. 14, says; "The honest true Southerner is apt to be a Baptist." We think, if the brother would look around a little, he would find many honest, true Southerners who are not Baptists. Possibly he could find some at the University of N. C.

The Old Year.

With this number comes the last issue of the CHRISTIAN SUN for 1892. The next number will be issued 1893.

As the last moments of the old year are fading away, questions of importance crowd the mind. Have we done our duty as a Christian?

How many mistakes have we made during the year? Are we as thankful as we should be for the kindness shown us in our work in editing the SUN.

We have not been able to make the paper what we wanted it; but no one knows better than we how many heart aches we have had, and how many sleepless nights have been spent, all on account of the paper.

Now as the old year closes up will you all pay up what you are due the paper, and renew for another year, so we can begin next year rejoicing.

Christmas.

The SUN comes this time with Christmas greetings to all its readers. It is now 46 years old, but has enough of the young life in it yet to enter, with its readers, into a merry Christmas. It hopes that its rays of religious light between the Christmas gone and the one that is now knocking at our doors, has given sunshine and cheer to many hearts.

Like the sun of the universe, some black spots are seen occasionally, but these are only in keeping with the imperfections of all earthly things. And Christmas is not an exception to the rule of presentation of good and bad coming from near the same source.

Before another issue of the SUN reaches the homes of its friends, thousands of parents, children, brothers, sisters and friends, will have been made happy by visits from each other, presents given and happy conversation enjoyed.

Many old homes will be the scenes of hearty laughter and merry chatter with young ladies and young gentlemen at home from school and business of various kinds. And this merry conversation will gladden and cheer the hearts of fathers and mothers. But in all this joy and gladness, let parents and children, be in keeping with the day which we celebrate as the birth day of our blessed Saviour. Surely we should not let our joy carry us into sin on Christmas day. The SUN begs its readers not to drink whiskey, gamble, dance or engage in any wicked thing. Try to get better yourself and make some one else better on Christmas day. Christmas has its dark side as well as its bright one.

Thousands will be suffering on that day for the necessities of life. Many will be clad in rags and no father, mother or friend to care for them. Some will be drinking from the pool of the drunken, bloated sot, without one ray of divine life shining in their souls. And millions will be in spiritual darkness, having

never heard of the blessed Jesus whose birthday we celebrate as Christmas.

After His Kind.

God has not left the law of increase to irregular lines of chance, but has spoken in unmistakable terms to the different classes to bring forth after his kind. Who ever knew an apple tree to bear peaches, or a cherry tree, grapes? The fruit of duck eggs does not produce chickens, nor that of the turkey geese. Wheat does not make oats, nor peas corn. But every thing after its kind. Were it otherwise, the planter would have no encouragement in planting; for he would have no idea what the harvest would be.

There is no uncertainty in God's laws. And they are just as sure in the spiritual realm as in the physical. The crop is sure to be of the same kind as the sowing. "Whatsoever a man soweth, that shall he also reap." If we sow to the flesh, we shall of the flesh reap corruption; but, if we sow to the spirit, we shall of the spirit reap life everlasting.

In the grain crop it is the hidden embryo that germinates, and brings forth fruit. So in the spiritual crop, it is the unseen motive that produces the fruits of blessings or curses.

Money given through impure motives, may do some one else good, but the fruit in the soul of the donor will be full of curses. Words of prayer said with no God in them, have the life giving power of sin and will finally bring forth the fruits of iniquity.

The formal externals in religious work are only the hulls which enclose the embryo that gives life to the plant. Whenever the motives are wrong the crop growing from them will be wrong so far as it respects the actor.

Let your motives in all things be true, in deed, act or whatever you do; and God will be sure to lead you through.

The Lord's Supper.

Last week's issue of The Standard contained an exposition, of 1 Cor. 11: 28, by Brother W. J. Collins that does not fully explain all the facts in the case. There are also some statements in his premise that I would like for him to prove. He says: "Christ was baptized to set us an example." I want Brother Collins to cite us to the proof.

Did Christ submit to baptism to set us an example, or was there not some other reason with Him for submitting to the ordinance? If He did submit to baptism as an example for those who should follow Him in the ordinance, why did he not receive it first of all? Did not those from

Jerusalem and Judea who preceded Him in submitting to the ordinance, need an example as much as those who received it after Him? An example is a pattern, a model, to be imitated, such as must of necessity go before. Now, it is evident some were baptized by John before Christ demanded baptism at his hands. Both those who were baptized before and after Christ's baptism, received the same baptism, and the same requirements were made of both. Did those who first submitted to baptism, have greater faith, and consequently did not need the additional force of an example to prompt them?

These questions presented themselves to my mind when I read Brother Collins' communication, and I would like for him to answer them.

The writer reasons from this premise in connection with the institution of the supper: that only the baptized believer, who has received church fellowship, is qualified to partake of the Lord's Supper. And because of these facts Paul in the passage of Scripture under consideration, has reference to these qualifications. I do not agree with the brother in this. The exhortation of the apostle, "Let a man examine himself," etc., has reference more to the manner in which they partook of the supper than to the qualifications possessed by these Corinthians.

Doubtless many of these people were converted and received into the church under Paul's personal ministry. And he still regarded them as members of the church. These Corinthians had made of this solemn feast a common feast and drunken revel. In this exhortation Paul is aiming to correct the error by getting them to so partake of the supper as to show forth the Lord's death.—*Rev. J. T. Pinson, in Texas Baptist Standard.*

The above, furnishes important thought for the consideration of quite a number of our Baptist brethren.

A Piece of Impudence..

When the Federal Congress gave the Directors of the Columbian Exposition says the *Nashville Christian Advocate*, an additional appropriation of two and a half million dollars, with the appended condition that they should keep closed gates on Sunday, it was supposed by the public that the question was finally settled. So plain and peremptory, in fact, was the action of the National Legislature that no one could misunderstand its purport; and some of the Directors at first declared themselves opposed to receiving the grant under the limitations that accompanied it. This, however, was a mere spurt

of empty talk, and deceived nobody. It is not a matter of record that a company of men, under such circumstances, have ever turned their backs upon so great a sum of money. A new programme has been disclosed. The two and a half million souvenir dollars (worth, at the lowest estimate, about \$5,000,000) are to be pocketed, and then the present session of Congress is to be solicited to remove the restrictions accompanying the original act of donation. Already the secular papers have begun an agitation in favor of such a course. We do not believe that it will prove successful. The great majority of American people do not wish an object lesson in the degradation of the Lord's Day. Many even of those who are not professed Christians would regard it as an unspeakable calamity if anything should be done to break down the general reverence for this institution of our holy religion. No class of persons among us have more at stake in this matter than the laboring poor; for it is quite certain that anything which tends to secularize the day or rest will also and in equal measure tend to make it a day of toil. Let there be such a general speaking out on the part of the religious press and the pulpit as that our representatives in Congress may know what the mind of the people really is. This country does not belong to the local directors of the World's Fair."

We heartily agree with the Advocate.

How to Make Missionaries.

This is the great subject of to-day among the Christian people of this country. And just how to solve it practicably is the point. One may say that Christ makes missionaries. That is all well enough, when we know he uses the gospel as a means. Why do we not find more missionaries in the churches? Is it for want of a knowledge of heathen destitution? or a lack of proper information about the mission work? We say it is not altogether this, for the commonest reader and ordinary school boy know about these facts. We need more living, moving preaching on that fundamental principal of faith.

While we tell of the doleful state of the heathen, let us not forget the story of the Cross. When we grow enthusiastic on the success of our mission work, and how the gospel lifts men from the quagmires of sin in those foreign lands, let us know that if we preachers would put the simple truth of a well divided gospel, clothed with the love of Jesus, painted in the back ground with Sinai's smoking top, that true Christians would wake from their slumbers.

When shown the relation of the now benighted nations to us in our age, let us also give the relation of the church to Christ, and Christian relation to the church.

The necessities of the times, now as has ever been, and will be till the end, demand the fat and the fleece, we admit; but will that make the sheep fat and fleecy? Let us lead them into green pastures, for our heavenly Father has them; and not pounce down on the poor naked sheep until they have been sufficiently fed with the sincere word. Not that I am opposing the mission work, but do suggest that we get at the bottom of it. How would it look to us to see a man abusing a poor brute that would not pull because its feed had been of such light stuff that the animal was so low spirited that it could not draw the desired weight? We may hallow and yell, and if possible make the brute understand the importance of his going on, and for all that he will not go because of his poverty. Christ told Peter to feed his sheep and lambs. Good feeding makes us love the good shepherd, and if we will learn more love to him will do more for his cause. But one says that is a fling at missions, but we say not, because there is a solid gospel way of doing this work that should not be left undone among others.—*H. C. Standridge, in Recorder.*

Very Good People Tempted.

The most Godly people are frequently very strongly tempted by Satan. It is not, as many Christians think, because they are particularly sinful that they are tormented with evil suggestions and are plied with inducements to commit sin. Not a few most excellent Christians are inclined to think many times that they are growing worse instead of better, just because they are harassed with doubts and fears which hang around them, for days it may be, pleading to be accepted. But the fact that one is most sharply and persistently tempted, does not prove that he is not a Christian, even a very thorough and Godly Christian. It rather shows that he is such. A certain writer truly says: "The better the man, the more his temptations. Christ was tempted with kingdoms. None so suffer as those at Satan, because they stand so high, strikes his strongest blows. What need of tempting a wicked man? He tempts himself. Satan is fairly sure of him.... If Satan can get a really good man to fall, he is filled with infernal joy." Thieves do not, knowingly, break into the house of a pauper. They seek to plunder the rich. The more money a man has, the more apt are wicked men to burglarize his

house. And hence it is that Satan is more likely to try to get away the riches of a Christian man's character, than he is to secure the poor, worthless substance of a sinner's heart. Think not then, Christian reader, that because you are troubled with very keen and seductive temptations, and more now than you used to be, you are growing worse in character. Satan tries to make you think so. This is one of his strongest temptations. But it is a sign that you are growing in grace. If you were good for nothing Satan would not care to have you. He likes to make a good bargain and win great victories.—*C. H. W. in Baptist.*

"There's the Lord's Answer"

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the church-yard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an out-laying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that her supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh no, sir; naebody kens but Himself and me! I kent he would not forget, but I didna ken hoo he wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father.—*New Testament Anecdotes.*

The success of a Christian Endeavor Society depends very much upon the character of its committees. If they are earnest and wide awake, they can devise measures for putting life into all movements, and for developing the social and religious forces which will awaken interest and attract. Too much attention cannot be given to the selection of the various committees. The members should be thinkers—persons of mental resource.

Renew your subscription to the Sun.

Christmas.

How glad are we that once a year
There comes this blessed day of cheer;
When o'er the gloomy hills of night
Roll waves of heaven's golden light.

The winter shrouds the earth in gloom,
Affection's flowers are all in bloom;
The birds have left the leafless tree,
Our souls are full of melody.

The cold winds sweep o'er fields of snow,
The fires of fondish memories glow;
The dark clouds hang o'er azure skies,
Hope speaks of love that never dies.

On this dear day heaven stoops to greet,
The earth with kisses warm and sweet;
We feel its dews upon our face;
We thrill with joy in its embrace.

O Christmas time! O Christmas time!
When all the bells of heaven chime,
And all the angels sing again
To listening ears the old refrain.

(To God on high all glory be,
Thro' time and all eternity,
Good will to men and peace on earth
As we proclaim the Savior's birth.)

O come and make our sorrows cease,
O come and bring us perfect peace;
Come like a summer morning mild
And bring to us the sweet Christ-child.

The very weak and full of sin,
Let him be born our souls within,
And there, as in a manger lay,
While we sincere our homage pay.

—National S. S. Teacher.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

As this is the last time I
will write to you before Christ-
mas and New Year I will wish
you all a Merry Christmas and
a Happy New Years.

One more year has rolled
away and look as we may we
cannot find it again. What has
been done has been done and
only God has the power to undo. If the
past year has not brought you the
good you expected, it may have been
your own fault, and if so the way to
be wise is remember to do no more for-
ever that which will bring sorrow and
heartaches to yourselves or to others.

During the year that this paper
closes I have said a great many things
to you and if in any way you have
been helped we will thank God for it,
and if I have scolded and been harsh
or caused any one sadness, I am sorry,
and for the coming will try harder
than ever to do and say what
our Savior would be pleased with.
I am not old and need no assistance,
but on the contrary am a young fel-
low both in years and Christian expe-
rience. God has wonderfully blessed
me, I want you all—every one of the
cousins—to pray for me as I will for
you, and then we will all become
stronger and stronger in our Christian
life.

Just a few minutes ago I received a
note from Uncle Barry saying that
in a note following one of Allie Gib-
son's letters I referred to her as him.
I was not aware of it before, and I
beg Allie's pardon. I know she is a
dear good girl and I promise to be
more careful hereafter.

Again wishing all a Joyful Christ-
mas I am

Cordially yours,
UNCLE TANGLE.

HOLT, N. C. DEC. 12, 1892.

DEAR UNCLE TANGLE:—I will write
you a few lines. This is my first
time. I like the letters in the SUN
from the little cousins very much.
I am going to school and have to
study very hard. I like to go to
school. I hope there will be more
letters in the Corner this week. Mr.
Clements was up at Pleasant Ridge
this last summer at the protracted
meeting and preached some good ser-
mons for us. We all want to see him
come back again as he thinks so much
of us little folk. I will close as it is
my first letter and I am afraid it will
find its way to the waste basket. If
it does not I will try and do better
next time. I send ten cents for the
Band. Much love for you and the
cousins.

GEORGE HUFFINES.

George, tho there are but few let-
ters this week 'tis better than last.
I hope you will write often.

MERRY OAKS, N. C., Dec. 12, 1892.

DEAR UNCLE TANGLE:—I am a lit-
tle girl twelve years old and come
knocking for admission to the corner.
I was twelve years last Saturday.
Mama says I am quite small for my
age but that does not matter. I don't
want to get grown so quick. I en-
joy reading the SUN very much. I en-
joy going to Sunday school. We
have a very good Sunday school
at New Elam which is kept up all
winter. As this is my first I will
close for this time. Hope when I
write again I can send you some
money; I haven't any to send this
time. With much love to you and
the cousins.

MATTIE LASATER.

Mattie, we gladly open the door of
the Corner and bid you a cordial
come in. Hope you will write again
soon.

PROVIDENCE CHURCH,
NORFOLK CO., Va., Dec. 14, 1892.
DEAR UNCLE TANGLE:—

When the invitation to your mar-
riage came, some of the girls in our
Sunday school heard of it, and they
at once began to plan to get up a
bridal present for you. "Aunt Min-
nie," who formerly wrote for the
Children's Corner, encouraged them

and they succeeded. By express
today I send you a nice bridal pres-
ent in solid silver. It was gotten
up by ETTA SPAIN and ALLIE GIBSON.
They desire you to accept it as a
token of the love of the Children of
our Sunday school and their friends,
and especially as indicating their ap-
preciation of your faithful service
for them in the Children's Corner.
They tender to you and your
bride hearty congratulations with
best wishes for the happiness and
usefulness of you both, in which
Mrs B. and I heartily join. I have
no doubt but that you will highly
prize this gift from the Children, and
whenever you see it, as you will be
likely to do every day, I trust it will
bring a thrill of pleasant memories
to your mind, and I doubt not that
it will add to your happiness not a
little.

With highest personal regards
for myself and with best wishes in
behalf of the Children.

Sincerely Yours,
J. PRESSLEY BARFETT.

When I was very busy getting
ready to go to press the express man
came in the office with a package
for me and a big hook to sign. I
was not pleased a bit to be bothered
just then for I was in a very big
hurry trying to get this week's SUN
in the office before leaving Raleigh,
which I will do Tuesday. Well, I
signed the book and went to work
again. After awhile I got time to
open the box and in it I found a
lovely set of silver teaspoons and
the above letter from UNCLE BARRY,
and I was glad then to have been
bothered.

Dear children and Aunt Minnie,
I cannot express the gratitude in my
heart to you for your kind wishes
nor tell you how highly I appreciate
the beautiful present. Uncle Barry
says right, I always will remember
you all and especially Etta Spain
and Allie Gibson.

Familiarity With Blood.

The principle of law which forbade
a butcher to sit as a juror in a mur-
der case, on account of his familiarity
with blood, suggests the danger to
public morals which arises from fa-
miliarity with unlawful deeds.
"As a man thinketh in his heart, so is
he." First come thoughts, then de-
sires, then acts. The call to repen-
tance was, "Let the wicked forsake
his way, and the unrighteous man
his thoughts." Unless evil thoughts
are forsaken, it will be impossible to
prevent evil deeds.

The secular press is occupied large-
ly with the sensational and the horri-
ble. Column after column reeks
with scandals tragedies, riots, strikes,
assassinations, dynamite explosions,

until it sometimes seem as if the
world was mad with crime. If some-
one five thousand miles away is guilty
of murder, adultery, or assassination,
straightway the details are telegraphed
to the ends of the earth, and printed
with howling headlines and startling
comments.

The result of such journalism is to
familiarize the minds of men and
women with deeds of vice and blood;
to vitiate the conscience, stir the evil
passions, corrupt the imaginations,
especially of the young, and so ren-
der crime and murder common, and
life and property insecure. It is
strange that murders increase enor-
mously, and greivous and revolting
crimes defile the land? Familiarity
with crime begets criminality. Fa-
miliarity with vice makes men vicious.
If we would live pure and healthful
lives we shut our ears from the hear-
ing of evil, close our eyes from the
seeing of blood, and keep our minds
so free as possible from the vices, vil-
lainies, and infamies of the day.

"Finally, brethren, whatsoever
things are true, whatsoever things are
honest, whatsoever things are just,
whatsoever things are pure, whatso-
ever things are lovely, whatsoever
things are of good report; if there be
any virtue, and if there be any praise,
THINK ON THESE THINGS." Phil. iv:8.—
Christian.

Short Sermons.

The *Southern Christian Advocate*
makes a plea for short sermons. It
says:

"There is no profit in giving a
congregation a whole treatise on Sys-
tematic Theology in one discourse.
A moderate lunch is better than over-
indulgence at a well-filled table.
There can be no set rule for the
length of sermons. Time, place and
circumstances must be taken into ac-
count. So also the preacher, the
congregation, and especially the ser-
mon! Some sermons are long at
twenty minutes, others are short at
one hour. If all souls were "hun-
gry," and all preachers were fully
prepared to "feed" them, the ser-
monette would not satisfy the con-
gregation any more than a light lunch
would appease the appetite of a hun-
gry multitude. But unfortunately
the "hungry souls" waiting to be
fed is the exceptional condition.
Most preachers have more trouble in
creating an appetite for spiritual food
among their people than in satisfying
it."

Misnisterial Record and
Pastor's Diary, a complete and
convenient record book for
pastors of all denominations.
For sale by Rev. J. L. Foster,
Raleigh, N. C.

The Closing Year.

Master, the shadows fall!
The weary year is hastening to its close;
Soon toil must end, and I must seek repose
But is this all
That I can do for thee, before I stand,
And render my account into thine hand?

Master the shadows fall!
The hand grows weak, the weary year is
dying;
So in the dust thy servant now is lying:
List to his call:
"Unprofitable, helpless, at thy feet
Let thy sweet mercy all my weakness
meet."

Master the year is past!
Thou with omniscient and unslumbering
eye
Hast marked its good and evil passing by,
And now at last
Thy servant looks confidently to thee,
And prays, "In mercy Lord remember
me."

—Christian

What The Word Does for Us.

By it we grow "As new-born
babes, desire the sincere milk of the
world, that we may grow thereby."
(1 Peter ii:21.)

By it our souls are saved. "Re-
ceive with meekness the engrafted
word, which is able to save your
souls." (James iv:2.)

By it we are made wise unto sal-
vation. "From a child thou hast
known the Holy Scriptures, which
are able to make thee wise unto
salvation." (II Timothy iii:15.)

By it we are cleansed. "Already
ye are clean because of the word
which I have spoken unto you."
(John xv:2, Revised Version.)

By it we are sanctified. "Sanctify
them through the truth: thy word
is truth." (John xvii:15.)

By it we are built up. "And now,
brethren, I commend you to God,
and to the word of his grace, which
is able to build you up, and to give
you an inheritance among all them
which are sanctified." (Acts xx:32.)

By it we are washed. "Christ also
loved the church, and gave himself
for her, that he might sanctify and
cleanse her with the washing of water
by the word." (Ephesians v:25-26.)

By it we are defended against
spiritual wickedness. "The sword of
the Spirit, which is the word of God."
(Ephesians vi: 17.)

By it our path is lighted. "Thy
word is a lamp unto my feet and a
light unto my path." (Psalms cxix:
105.)

By it we are able to rejoice. "Thy
words were found and I did eat
them, and thy word was unto me
the joy and rejoicing of my heart."
(Jeremiah xv:16)

By it we are warned. "Moreover,
by them is thy servant warned: and
in keeping of them is great reward."
(Psalms xix: 11.)

By it obstacles are removed and
scattered, "Is not my word like as a
fire? saith the Lord; and like the
hammer that breaketh the rock in
pieces?" (Jeremiah xxiii:29)

By it the seed is scattered that
must result in a harvest of weal or
woe. "The seed is the word of God."
(Luke iii:11.)—Dr. Brooks.

A Curse of the Dancing School.

Dancing schools draw their pupils
mainly from the working girls and
the wealthier class of young men,
who have not the moral or intellect-
ual capacity to find better society.
These girls, because of the family
names of these young men vainly
imagine they are entering society
through them, when in fact, they
are being led to ruin and remorse by
these unprincipled leaches on society,
as is daily proven by the appear-
ance on the streets of shameless
women pointed out as "former so-
ciety girls," "used to be the bell of
our set," etc. Other girls, while
they avoid some of the pitfalls, fall
into others. The infatuation is so
great for dancing that they can talk
nothing else but dancing, think noth-
ing else but that, and the indecent
"evening dress" (often purchased at
the expense of honor,) in which she
will expose herself, loses her old
time interest in her church, grows
cold to her real friends, indifferent
to home, where she is seldom found
before midnight, spends her hard
earned money at the dance, while
the grave of a beloved sister, kind
brother or fond mother is neglected
and fast being lost in oblivion be-
cause she cannot afford the cost
necessary to mark their resting
place. There are such girls but
may their number diminish. Veri-
ly, the dancing master lives on the
blood of the working girl.—Sel.

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and all worn out take
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CONDENSED SCHEDULE.

In Effect Nov. 27, 1892.

SOUTHBOUND	No. 9.	DAILY.	No. 11	No. 37
Lv Richmond	12 45 pm			12 50 am
Burkeville	2 51			2 40
Keysville	3 35			3 18
Ar Danville	5 55	7 25 am		5 35
Greensboro	8 40	9 20		6 24

Lv Goldsboro	2 35 pm	7 45 pm
Ar Raleigh	1 50	11 10
Lv Raleigh	4 40 pm	6 15 am
Durham	5 37	7 15
Ar Greensboro	4 30	9 15

Lv Winston S't'n	16 40 p m	*8 00 a m
Lv Greensboro	8 10 pm	9 30 am 659 am
Ar Salisbury	9 50	11 04 812 am
Ar Statesville		12 03 pm
Asheville		4 25
Hot Springs		5 57

Lv Salisbury	9 55 pm	11 14 am	8 17 am
Ar Charlotte	11 10	1 40	9 25
Spr't'burg	1 56 am	3 36	11 37
Greenville	3 07	4 4	12 23
Atlanta	9 00	11 00	4 55

Lv Charlotte	11 30 p m	9 35 am
Ar Columbia	6 00 am	1 20 pm
Augusta	10 00	4 25

NORTHBOUND	No 10	DAILY.	No 12.	No 38
Lv Augusta	6 00 pm			12 30 pm
Columbia	10 50			3 50
Ar Charlotte	6 10 am			7 30
Lv Atlanta	9 20 pm	8 05 am		12 45 pm
Ar Charlotte	6 40 am	7 00 pm		8 05

Lv Charlotte	6 55 a m	7 45 pm	8 15 pm
Ar Salisbury	8 17	9 15	9 24

Lv Hot Springs		12 19 pm
Asheville		2 45
Statesville		7 47
Ar Salisbury		8 37

Lv Salisbury	8 27 am	9 52 pm	9 29 pm
Ar Greensboro	10 10	11 20	10 42
Ar Winston S't'n	*11 30 am	*1 00 a m	

Lv Greensboro	10 20 am	11 35 pm
Ar Durham	12 11 pm	3 35 am
Raleigh	1 09	6 00

Lv Raleigh	1 28 pm	8 45 am
Ar Goldsboro	3 05	12 05

Lv Greensboro	10 20 am	11 35 pm	10 47 pm
Ar Danville	12 01 pm	1 15 am	12 01 am
Keysville	2 45	4 05	4 05
Burkeville	3 25	4 51	4 51
Richmond	5 30	7 00	7 00

+ Daily except Sunday.

BETWEEN WEST POINT AND RICHMOND.

Leave West Point 7 50 a m daily and 8 50 a m daily except Sunday and Monday; arrive Richmond 9 05 and 10 40 a m. Returning leave Richmond 3 10 p m and 4 45 p m daily except Sunday; arrive West Point 5 00 and 6 00 p m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 12 45 p m daily; leave Keysville 3 45 p m; arrive Oxford 6 00 p m, Henderson 9 10 a m, Durham 7 20 p m, Raleigh 6 00 p m, Selma 10 45 p m. Returning leave Selma 12 55 p m, Raleigh 4 40 p m, Durham 6 00 p m, Henderson 6 30 p m, Oxford 8 15 p m; arrive Keysville 11 45 p m, Richmond 7 00 p m.

Mixed train leaves Keysville daily except Sunday 3 30 A. M.; arrives Durham 11 55 A. M. Leaves Durham 7 45 A. M. daily except Sunday; arrives Oxford 9 20 A. M., Keysville 3 00 P. M.

Additional trains leave Oxford daily except Sunday 4 15 p m; and 12 20 p m, arrive Henderson 5 10 and 1 05 p m. Returning leave Henderson 6 30 p m and 2 30 p m daily except Sunday; arrive Oxford 7 25 p m and 3 15 p m.

Nos 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

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Trains 11 and 12 Pullman Buffet Sleepers between New York, Washington and Hot Springs via Salisbury and Asheville, and Pullman Sleepers between Washington and Atlanta; and between Greensboro and Portsmouth Va via Atlantic and Danville RR.

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RALEIGH & GASTON RAIL-ROAD

—IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	Pass.	No. 38.
Daily.	Pass. and Mail.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.	11 25 a. m.
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren P'l's	7 14	1 39
Macon,	7 22	1 40
Arrive We'don,	8 30	2 45 p. m.

TRAINS MOVING SOUTH.

	No 41	No 45.
Leave Weldon,	12 15 p. m.	6 00 a. m.
Macon,	1 18	7 06
Warren Pl's,	1 20	7 15
Henderson,	2 22	7 53
Kittrell,	2 49	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2.00 p. m. Arrive at Franklinton at 8 10 a. m., 2.52 p. m. Leave Franklinton at 12 30 p. m., 6.05 p. m. Arrive at Louisburg at 1.05 p. m., 6.40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

	No. 41 Pass. & Mail.	No. 45. Freight & Pass.
Leave Raleigh	4 00 p. m.	8 35
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10
Sanford,	5 28	2 10
Cameron,	5 54	20
S'th'n Pines,	6 21	5 35
Arrive Hamlet,	7 20	8 10 p. m.
Leave "	7 40	
" Ghio	7 40	
Arrive Gibson.	8 15	

GOING NORTH.

	No. 38. Pass. & Mail.	No. 40. Freight & Pass.
Leave Gibson,	7 00 a. m.	
“ Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave “	8 00	
S'th'n Pines,	8 58	7 40 a. m.
Cameron,	9 26	9 31
Sanford,	9 52	10 55
Moncure,	10 16	12 10 p. m.
Merry Oaks	10 26	12 50
Cary,	11 01	2 45
Arrive Raleigh,	11 20 a. m	3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m. arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m. arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

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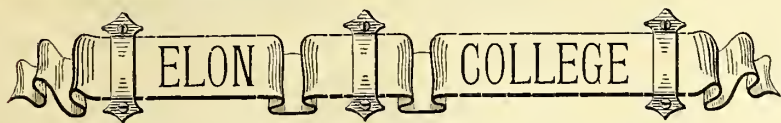
Maybe you think this is a new business, sending out babies on application; it has been done before, however, but never have those furnished been so near the original samples as this one. Everyone will exclaim, "Well! that's the sweetest baby I ever saw!" This little black-and-white engraving can give you but a faint idea of the exquisite original,



"I'M A DAISY."

which we propose to send to you, transportation paid. The little darling rests against a pillow, and is in the act of drawing off its pink sock, the mate of which has been pulled off and flung aside with a triumphant coo. The flesh tints are perfect, and the eyes follow you, no matter where you stand. The exquisite reproductions of this greatest painting of Ida Waugh (the most celebrated of modern painters of baby life) are to be given to those who subscribe to Demorest's Family Magazine for 1893. The reproductions cannot be told from the original, which cost \$400, and are the same size (17x22 inches). The baby is life size, and absolutely lifelike. We have also in preparation, to present to our subscribers during 1893, other great pictures by such artists as Percy Moran, Maud Humphrey, Louis Deschamps, and others of world-wide renown. Take only two examples of what we did during the past year, "A Yard of Panics," and "A White House Orchid" by the wife of President Harrison, and you will see what our promises mean.

Those who subscribe for Demorest's Family Magazine for 1893 will possess a gallery of exquisite works of art of great value, besides a Magazine that cannot be equaled by any in the world for its beautiful illustrations and subject matter, that will keep everyone posted on all the topics of the day, and all the fads and different items of interest about the household, besides furnishing interesting reading matter, both grave and gay, for the whole family; and while Demorest's is not a fashion Magazine, its fashion pages are perfect, and we give you, free of cost, all the patterns you wish to use during the year, and in any size you choose. Send in your subscription at once, only \$2, and you will really get over \$25 in value. Address the publisher, W. Jennings Demorest, 15 East 14th St., New York. If you are unacquainted with the Magazine, send 10 cents for a specimen copy.



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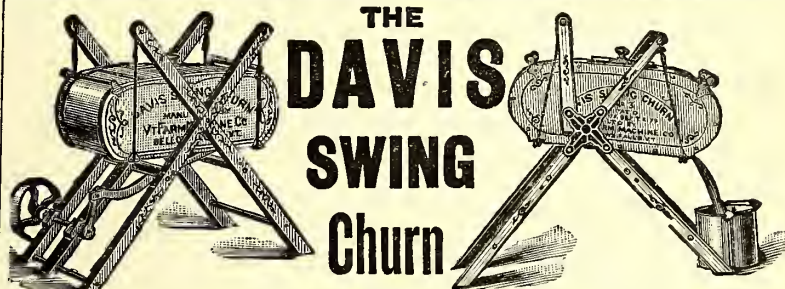
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